

ed the dark portals of the tomb, robbed the grave of all its horrors, arose the third day ascended to heaven as an example that if a man die in Christ he shall live again and shall reign with him in heaven.

Then when and how long should we follow Jesus? We should begin to follow Jesus early in life for the Bible says "Remember thy Creator in the days of thy youth." Give your heart to Christ while in your youth, and follow him wherever he may lead, until your work on earth is completed. Follow him all the way and tho you may be like Moses with the Red sea in front of you and the host of Satan pressing on behind you, but at his command if we go forward the waters will divide and we shall pass thro triumphantly.

Then does it pay to follow Jesus? Watch a Christian life and answer for yourself. David says, "I have never seen the righteous forsaken nor his seed begging bread."

If you follow him faithfully here on earth he will at last lead us thro the pearly gates into the city of the New Jerusalem. "We will rest where the steps of Jesus end at his home."

BIBLE PORTRAITS. No. 3. Cain, Abel and Seth

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We put these three in a group because there is a historical association between them, and between the strongly marked and strongly contrasted currents of influence streaming down from them into the succeeding generations. We have already seen that Eve probably regarded her first born as the promised seed, and it is quite possible that as he grew up she instilled into his mind an exaggerated opinion of his importance and sanctity. On the other hand Abel, or "vanity," a name given him by his mother either because she regarded him as of no importance in comparison with Cain, or because she was already disappointed on account of the depravity early developing in the character of her first born, was taught humility by subjection and depreciation. Perhaps in these circumstances we see the beginnings of that widely different moral development which afterward came out in the history of the two men. But behind all this lies the law of heredity, that inexorable determinant of character and history, and, as not a few believe, that key to the mysteries of election. From the exalted eminence of only good, Adam had descended into the checkered world of good and evil, that divided empire which forever after held joint sway in every fibre of his being, and in all his posterity after him. This moral duality is symbolized in the character of his first two sons. Cain springs from the evil, or evil one; Abel from the good, or God.

Therefore afterwards we find that the sons of Seth, who was of the same moral heritage as Abel, were called the sons of God, or the sons of good, while the descendants of Cain were called the sons of men embodying the heritage of that selfism and that mortality and that corruption which was the fruit of the transgression.

Take the evil bias which was born into Cain, add to it the pride which would naturally result from a false education concerning the divine office of deliverer, restorer of Eden, conqueror of the serpent and king of the world, ideas associated in the mind of Eve with the promised seed, then supply the occasion when he was so suddenly and completely undeceived by God's rejection of his offering, and acceptance of his brother's, and we behold a continuous pavement leading down to the awful tragedy in the field when he stood alone glowering with savage fury yet shrinking with terror at the sight of his brother's mangled body. This first picture of worship, with its bloody ending, is invested with peculiar interest as a typical beginning of the whole history of religion. In Heb. 11:4, we are told that Abel's sacrifice was an offering of faith. Therefore besides being as to its external character of divine appointment, it was also based upon a promise, and that promise could not be other than the atonement for sin which was to be wrought out by the promised seed. This is borne out by the fact that in the latter Abrahamic and Levitical law the sacrifice of the innocent animal typified that atoning sacrifice of the Lamb of God, which should take away the sin of the world. Thus righteous Abel stands before us, not only obeying the divinely prescribed form of worship, but as a sinner acknowledging his need of a Savior, and as a believer of God's promise looking for and hasting unto its fulfillment when the head of the serpent, the sad inheritance of evil in his soul and in the world, should be effectually bruised. Doubtless from the tradition of this first accepted sacrifice sprang the universal idea of sacrificial propitiation, with its smoking altars in all nations and in all ages.

Cain, on the other hand, believing himself to be the Messiah, or at least assuming this prerogative, rejects the covenant of faith which implies a denial of his claims, and at once returns to the covenant of works, offering doubtless the worship which was natural and acceptable before the fall, but which now amounted to a denial of the transgression and an arrogant assertion of right to Edenic privileges. From this high pedestal of pride and presumptuous self assertion he falls. The crimson mark of an awful crime disfigures his brow. He is cast out of his patriarchal office as the eldest, and, separated from his kind,

wanders as a vagabond, still unrepentant and still selfishly complaining of the weight of his punishment, thoughtless and careless of the anguish which his act must have brought to the hearts of his parents. To relieve the unrest of his soul and to drown the accusing voices within him he plunges into vast enterprises and noisy activities, and, besides building a city, founds a race distinguished for its rapid advancement in the development of civilizing arts and sciences. At least on its material side civilization is the product of unrest, men seeking in the excitement of invention and discovery, in the absorption of business and in the multiplication of physical comforts a substitute for that spiritual peace which sin has forfeited to them.

It was a godless race, this race of Cain, beginning with a godless father, a godless, prayerless household, and widening into a godless community and a godless nation, having no religion except the "religion of getting on," exhibiting the phenomenon of a strong intellectual growth in the midst of a moral desert, producing inventors, artificers, scientists, poets, murderers and bigamists. God was crowded out of their busy thoughts, just as he is crowded out of many an active, enterprising, intellectual household, where a multiplicity of temporal concerns, pleasures, entertainments, many of them perhaps highly refined and esthetic in their character, leave no corner of time or thought or space for the divine incoming and indwelling.

Parallel with the race of Cain is the godly race of Seth, in which was restored the religion of faith and prayer which in the person of Abel had been persecuted from the earth. In his posterity men began to call upon the name of the Lord, and for a long time they continued to bear the character of holiness, of godliness, of separation from sinners, until at last yielding to the degeneracy of that fatal Adamic inheritance, inseparable from fallen human nature, they formed that union with the race of Cain which brought in the universal inundation of wickedness, logical prelude to that other, avenging and cleansing inundation of all the oceans.

VOCAL AND INSTRUMENTAL MUSIC IN WORSHIP

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This is the caption of a small tract lying before me. It is published by the General Miss. and Tract Committee at Mt. Morris, Ill., and is one of the causes calling forth this short paper. Another reason for this correspondence is to persuade Christians to properly and righteously and successfully to use music both vocal and instrumental in the worship of God in a manner well-pleasing to him and profitable to us all.